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SCC #12, 949

253
potest magistratus potestatem a christo collatam
ecclesie approbare: sed potestate collata ejus potest exercitio
prubare non potest. Didot: pag. 15.

In Anno. 1609 in Convocato Frum ordinum regni
Scotie. cap. 6. Linea 8. auct. Bishops thar Comptariat
cours Speaking thore of thd King his Maiesy. It is said,
A quo solo iurisdictione secularis fluit. Et paulo post.
Salvo utiq. Regi suisq. successoribus Inro et pri
rogativa Primatus sui in omnibus causis ordo
natis et secularibus infra regnum Scotie, ut
est in parliam. 18. cap. 1. et 2. tento apud Pertham
anm: Dom: 1606. Et in parliam: tento An: 1612.
cap. I. artic. 2. ita est said Conforatio Synodi Nationa
lis ecclesie Scotie pertinet ad Regem iure Corona
ne regie et Prerogative eiusdem. Ibid. in descriptio
The Bishops and Archbishops thar Oath of Suprema
cy and allegiance which at thd receipt of thar ec
clesiastical office and dignities they make to thd King,
they swear and promise to maintain and
defend all jurisdictions, preeminences and authorities
belonging and granted to his majesty and his heirs
and successors or united and annexed to his royal crown.
eq. thd oath every Minister also must swear, together
with yd Oath of Canonical obedience to thar obedience
Bishops of thar dioceses. Ibid: note Mon beily swear
by the greater. Heb. c. 6. 16. so also before a greater who
is judge. The bishop in it is called and acknowledged
to be thar Ordainer, and Efficient cause. Ibid:
Ex parliamento golden By King Jam: 6. in Decemb. 1597.
first his majesty and the estates maid these ministers and
prelates at Cathedral kirk of the old Bishops prelatial
members and Judges of Parliament to treat handle discuss
determine and determine in all matters questions and causes
belonging to yd parliament as well criminal as civil
anow lands and possessions, with power to eatie libel
the Acts and Constitutions of the general assembly
of church, and to make lables commandy for King dome
to obey for same and to punish transgressors yd King dome
civil and criminal punishment only But prelates and
without reforming at parliament of the spiritual government and
jurisdiction of the church by presbyteries and synods

Judges, provincial and general Consisting of
and ministers, doctors of Divinity, and ruling elders
all as they and out prebend to the civil, ecclesial
and arts of parliament formerly made, established
and civilly ratifying the same for by the same govern-
ment of the Church. The 15th of the 1st
Parliament of King James the 6th Anno. 1597.
King James the 6th in parliament gathered at
Edinburgh in Nobemb: Anno. 1600/ Cap. 16.
fratified the libertie of the true and holy Kirk
and religion from the power of the
Scotland and of the Bishop by the
and all acts, constitutions, and immunities made
and granted to the same altho in the 1st of the
month of June 1600. the power of the
Ministers voters in parliament at that time were
not called by the name of Bishops but by the
name of Commissioners for the Church voters
in parliament: for the spiritual authority
and office of the spiritual or prelatial Bishops
at that time, nor for the power of any power
thereafter and more was not conferred upon
them. So that there were only civil & parliamentary
and benefiary Bishops, and yet in part only
namely, in respect of the power of the
from Anno. 1597. and of the benefiary spiritual rents
granted to them Anno 1606. in the parliament
then holden and in the 2. Act of the 1st of the
Restoration of the parliament the 1st of the
of Bishops. In which Act the King as Supreme Judge
and Governour in all causes of the spiritual as
civilly dissolves the power of the civil of the
benefiary of Bishops and their rents and civil
dignities and lands of old in the power of the
from and after in Anno. 1597. and by the parliament
to the King's crown and the King's judges and
of the Bishops and the power of the
the power of the Bishops. As in the parliament. 1587. may
be clearly seen.
The spiritual of the power and dominion of the

small Bishops such more formed for Spirituality
of the bishoprick which formally consisted in that power
of ordination and jurisdiction over parishes
of the presbytery of the parishes and ruling only
in parishes dioceses and over parishes of the same
in parishes dioceses and over parishes of the same
by any free laity and right constituted general
assembly of the church of Scotland, holden since the
year 1560. but only by the profound general assembly
held at Glasgow Anno. 1610. in which George
oxley of Dunbar his honours Commissioner was present
in which the most subsequent parliament holden Anno
1612. by Charles the Statemaster ^{appears} his majesties commis-
sioner and tutor, ratified. Likewise King James the sixth
never amongst that Spiritual power of the office of
bishops in the small within Scotland by act of parliament
of parliament expressly before the year 1606. and before
the parliament held at Glasgow Anno 1606. in which and
namely in the first Act of the same implicit is
inbodied in the prerogative royal and in the prerogative
of his honours the king of Scotland was king of great Britain
Ireland France and Wales jointly, for ever established to his
majesties his heirs and assigns. And the said act of par-
liament set forth: For in Scotland before the year 1606
our lord and father 1558. and some little sooner the bish-
ops of Scotland procured and desired leave spiritual
and ecclesiastical of the pope of Rome, who
formed himself, vicarius Christi in terris and Episcopus
Ordinarius, and so forth for him a Confirmation
of parishes Benefices ecclesiastical, gather immediately from
the pope himself and his council of Cardinals or else from
one or other of his legates taking power and commission from
him to that effect, that is to say, for Ordination or Con-
firmation as it is commonly termed now of bishops in Scotland

A
D I R E C T O R Y
F O R
The Publike VVorship of G O D
Throughout
The three K I N G D O M S
O F
Scotland, England, and Ireland.

With an Act of the Generall Assembly of the Kirk
of *Scotland*, for establishing and observing this
present D I R E C T O R Y.

Together with an Act of the Parliament of the Kingdom of
Scotland approving and establishing the same:

An Act of the Committee of Estates concerning the
P R I N T I N G thereof:

And an Act of the Commission of the Generall Assembly
for the Printing, and for the present practice of it
throughout the said Kingdom of *Scotland*.



E D I N B U R G H :
Printed by *Evan Tyler*, Printer to the Kings most
Excellent Majestie. 1 6 4 5.

Edinb. 14. April 1645.

THe Committee of Estates understanding from the Commissioners of the General Assembly, the abuses which may follow upon the Printing in this Kingdom of the Directory for Publike worship without Licence, and upon the venting of such Copies thereof as are not Revised and Printed with Priviledge here, Do therefore for preventing of all abuses therein Ordain, That no person or persons whatsoever presume to Print or re-Print *The Directory for the Publike Worship of God throughout the three Kingdoms* in any Volume, but only such as shall have Licence thereunto from the Generall Assembly, or their Commission meeting at Edinburgh, or from such persons as shall have power from the said Assembly or Commission to grant Licences for Printing the same: And that no person presume to Sell, Barter, or any way to spread or convey any Copies of the said Directory Printed without Licence aforesaid, Upon the pain of confiscation of the whole Impression, if any be so Printed, and of the Presses and Types of the Printers thereof, And of all such Books and Copies thereof as shall be offered to Sale, Bartering, or be any otherwise spread abroad: And that beside further punishment to be inflicted upon the offenders in any of the premises by the Lords of Secret Councell or the Committee of Estates, as that disobedience and contempt deserveth. And that this Ordinance may come to the knowledge of all whom it doth concern, The Committee Ordains the time to be prefixed in Print to the said Directory, and to the Acts of Parliament and Assembly establishing the same Printed therewith, when they shall be Printed by the Order aforesaid; And that it be presently published at the Market Crosse of all the head Burrows within this Kingdom, that none pretend ignorance thereof.

Arch. Primrose.

Edinb. 27. Maii 1645. *Postmeridiem.*

THe Commissioners of the Generall Assembly having seriously considered the Printed Copie of the Directory for Publike Worship sent unto them from their Brethren now in England, And finding the same agreeable to the form approven in the late Generall Assembly, Do therefore according to the power committed to them by the said Assembly, Ordain and Require the said *Directory for the Publike Worship of God* to be forthwith practised and observed by all the Ministers and others within this Kirk whom it doth concern, And that all such Rules and practises be laid aside as may frustrate the intent of the Directory; And for this effect, It is also Ordained that this Directory with the Preface, Together with the Acts of the Generall Assembly and of the Parliament of this Kingdom establishing the same, be presently Printed for the use of this Kirk: Wherein *M Andrew Ker* Clerk of the Commission of the Assembly is required to use all possible care and diligence; And he is hereby authorized with full power to cause Print and re-Print the same from time to time, as there shall be occasion.

A. Ker.


I do appoint Evan Tyler, his Majesties Printer, to Print this Directory, with the Acts of Parliament and Assembly concerning the same.

A. Ker.



*An Act of the Parliament of the King-
dom of Scotland, approving and esta-
blishing the Directory for Pub-
like Worship.*

At Edinb. Febr. 6. 1645.

 He Estates of Parliament
now conveened, in the se-
cond Session of this first
Triennall Parliament, by
vertue of the last Act of the last Parlia-
ment holden by his Majestie and the
three Estates in *Anno 1641*. After pub-
like reading and serious consideration of
the Act under-written of the Generall
Assembly approving the following Di-
rectory for the Publike VVorship of
God in the three Kingdoms, lately uni-
ted by the solemne League and Cove-
nant, Together with the Ordinance of

A 2

the

Act Parl. establishing the Directory.

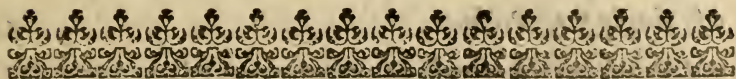
the Parliament of England establishing the said Directory, and the Directory it self, Do heartily and cheerfully agree to the said Directory, according to the Act of the General Assembly approving the same. VVhich Act, together with the Directory it self, the Estates of Parliament do, without a contrary voice, Ratifie and approve in all the Heads and Articles thereof, And do interpone and adde the authority of Parliament to the said Act of the Generall Assembly. And do Ordain the same to have the strength and force of a Law and Act of Parliament, and execution to passe thereupon for observing the said Directory, according to the said Act of the Generall Assembly in all points.

Alex. Gibsone Cler. Registri.

A
D I R E C T O R Y
F O R
The Publike V V O R S H I P
O F
G O D

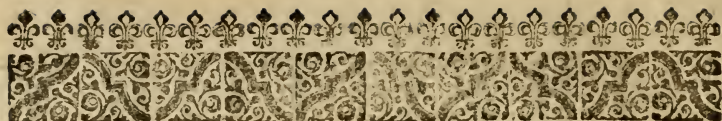
Throughout the three K I N G D O M S
O F
S C O T L A N D, E N G L A N D,
and I R E L A N D.

W I T H
*An Act of the Generall Assembly of the
Kirk of Scotland, for establishing and
observing this present Directory.*



E D I N B U R G H :

Printed by *Evan Tyler*, Printer to the Kings most
Excellent Majestie. 1 6 4 5.



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*Act of the Generall Assembly of the Kirk
of Scotland, for the establishing and put-
ting in execution of the Directory for
the Publike Worship of God.*

Edinb. 3. Feb. 1645. Postm. Sess. X.



*Hereas an happy Unity and Uni-
formity in Religion amongst
the Kirks of Christ in these
three Kingdoms, united under
one Sovereigne, hath been long and ear-
nestly wished for by the godly and well-af-
fected amongst us, was propounded as a main
Article of the large Treaty, without which
Band and Bulwark no safe well-grounded
and lasting Peace could be expected; And
afterward with greater strength and ma-
turity, revived in the Solemne League and
Covenant of the three Kingdomes; where-
by they stand straitly oblied to endeavour
the*

Act of the Generall Assembly

the neereſt Uniformity in one form of Church-government, Directory of Worſhip, Confefſion of Faith, and form of Catechiſing : Which hath alſo before and ſince our entring into that Covenant, been the matter of many Supplications and Remonſtrances, and ſending Commiſſioners to the Kings Majeſty, of Declarations to the Honourable Houſes of the Parliament of England, and of Letters to the Reverend Aſſembly of Divines, and others of the Miniſtery of the Kirk of England, being alſo the end of our ſending Commiſſioners, as was deſired from this Kirk, with Commiſſion to treat of Uniformity in the four particulars afore-mentioned, with ſuch Committees as ſhould be appointed by both houſes of the Parliament of England, and by the Aſſembly of Divines ſitting at Weſtminſter : And beſide all this, it being in point of conſcience the chief motive and
end

for establishing the Directorie.

end of our adventuring upon manifold and great hazards, for quenching the devouring flame of the present unnaturall and bloody War in England, though to the weakning of this Kingdon within it self, and the advantage of the enemy which hath invaded it, accounting nothing too dear to us, so that this our joy be fulfilled. And now this great Work being so far advanced, that a Directory for the publike Worship of God in all the three Kingdoms, being agreed upon by the honourable Houses of the Parliament of England, after consultation with the Divines of both Kingdoms there assembled, and sent to us for our approbation, that being also agreed upon by this Kirk and Kingdom of Scotland, it may be in the name of both Kingdoms presented to the King, for his Royall consent and Ratification; The Generall Assembly having most seriously considered, revised, and examined

B

the

Act of the Generall Assembly
the Directory afore-mentioned, after severall publike readings of it, after much deliberation, both publikely, and in private Committees, after full liberty given to all to object against it, and earnest invitations of all who have any scruples about it to make known the same, that they might be satisfied; Doth unanimously, and without a contrary Voice, Agree to, and Approve the following Directory, in all the heads thereof, together with the Preface set before it : And doth Require, Decern, and Ordain, That according to the plain tenor and meaning thereof, and the intent of the Preface, it be carefully and uniformly observed and practised by all the Ministers and others within this Kingdom, whom it doth concern; which practise shall be begun, upon Intimation given to the severall Presbyteries, from the Commissioners of this Generall Assembly, who shall also take speciall care for the
timeous

for establishing the Directory.

timeous Printing of this Directory, that a Printed Copy of it be provided and kept for the use of every Kirk in this Kingdom; Also that each Presbyterie have a Printed Copy thereof for their use, and take speciall notice of the Observation or neglect thereof in every Congregation within their bounds, and make known the same to the Provinci- all or Generall Assembly, as there shall be cause. Provided alwayes, that the Clause in the Directory, of the Administration of the Lords Supper, which mentioneth the Communicants sitting about the Table, or at it, be not interpreted, as if in the judgement of this Kirk, it were indifferent, and free for any of the Communicants, not to come to, and receive at the Table; or as if we did approve the distributing of the Elements by the Minister to each Communicant, and not by the Communicants among themselves. It is also provided, That this shall be no pre-

Act of the Generall Assembly

judice to the order and practice of this Kirk, in such particulars as are appointed by the Books of Discipline, and Acts of Generall Assemblies, and are not otherwise ordered and appointed in the Directory.

Finally, the Assembly doth with much joy and thankfulness acknowledge the rich Blessing and invaluable Mercy of God, in bringing the so much wished for Uniformity in Religion, to such a happy Period, that these Kingdoms, once at so great distance in the Form of Worship, are now by the blessing of God brought to a neerer Uniformity then any other Reformed Kirks; which is unto us the return of our Prayers, and a lightning of our Eyes, and reviving of our Hearts, in the midst of our many sorrows and sufferings; a taking away in a great measure, the reproach of the People of God, to the stopping of the mouthes of Malignant and dis-affected persons; and an open-
ing

for establishing the Directorie.

ing unto us a door of hope , that God hath yet thoughts of Peace towards us, and not of evil, to give us an expected end : In the expectation and confidence whereof we do rejoyce , beseeching the Lord to preserve these Kingdoms from Heresies, Schismes, Offences, Prophanenesse, and whatsoever is contrary to sound Doctrine, and the power of Godlinesse, and to continue with us and the generations following , these his pure and purged Ordinances , together with an increase of the power and life thereof , To the glory of his great Name, the enlargement of the Kingdom of his Son, the corroboration of Peace and Love between the Kingdoms, the unity and comfort of all his People , and our edifying one another in love.

A
DIRECTORY
FOR
The Publike WORSHIP
OF
G O D

In the three
KINGDOMS.



THE PREFACE.



IN the beginning of the blessed Reformation, our wise and pious Ancestors took care to set forth an Order for Redresse of many things, which they, then, by the VVord discovered to be Vain, Erroneous, Superstitious, and Idolatrous, in the Publike VVorship of God. This occasioned many Godly and Learned men to rejoyce much in the Book of Common-Prayer at that time set forth; Because the Masse, and the rest of the Latine Service being removed, the Publike VVorship vvas celebrated in our owne Tongue;

Tongue ; many of the common People also received benefit by hearing the Scriptures read in their own Language , which formerly were unto them as a Book that is sealed.

Howbeit, long and sad Experience hath made it manifest, That the Leiturgie used in the Church of *England*, (notwithstanding all the pains and Religious intentions of the Compilers of it) hath proved an offence, not onely to many of the Godly at home ; but also to the Reformed Churches abroad. For, not to speak of urging the Reading of all the Prayers , which very greatly increased the burden of it ; the many unprofitable and burdensome Ceremonies, contained in it, have occasioned much mischief, as well by disquieting the Consciences of many godly Ministers and people who could not yeeld unto them, as by depriving them of the Ordinances of God , which they might
not

not enjoy without conforming or Subscribing to those Ceremonies. Sundry good Christians have been by means thereof kept from the Lords Table, and divers able and faithfull Ministers debarred from the exercise of their Ministry (to the endangering of many Thousand Souls, in a time of such scarcity of faithfull Pastors) and spoiled of their livelihood, to the undoing of them and their Families. Prelates and their Faction have laboured to raise the Estimation of it to such an height, as if there were no other VVorship, or way of VVorship of G O D amongst us, but onely the Service-Book; to the great hinderance of the Preaching of the VVord, and (in some places, especially of late) to the justling of it out, as unnecessary; or (at best) as far inferior to the Reading of Common-Prayer, which was made no better than an Idol by many Ignorant and Superstitious People, who

C

pleasing

pleasing themselves in their presence at that Service, and their Lip-labour in bearing a part in it, have thereby hardened themselves in their ignorance and carelesnesse of Saving knowledge and true Pietie.

In the mean time Papists boasted, that the Book was a compliance with them in a great part of their Service, and so were not a little confirmed in their Superstition and Idolatry, expecting rather our return to them, than endeavouring the Reformation of themselves: In which expectation they were of late very much encouraged, when, upon the pretended warrantablenesse of imposing of the former Ceremonies, new ones were daily obtruded upon the Church.

Adde hereunto (which was not foreseen, but since hath come to passe) that the Leiturgie hath been a great means, as on the one hand to make and increase an idle and unedifying Ministry, which contented it
self

self with set Forms made to their hands by others, without putting forth themselves to exercise the gift of Prayer, with which our Lord *Jesus Christ* pleaseeth to furnish all his Servants whom he calls to that office: So on the other side it hath been (and ever would be, if continued) a matter of endlesse strife and contention in the Church, and a snare both to many godly and faithfull Ministers, who have been persecuted and silenced upon that occasion, and to others of hopefull parts, many of which have been, and more still would be diverted from all thoughts of the Ministry to other studies; especially in these latter times, wherein God vouchsafeth to his people more and better means for the discovery of Error and Superstition, and for attaining of knowledge in the Mysteries of godlinesse, and gifts in Preaching & Prayer.

Upon these, and many the like weighty considerations, in reference to the whole

Book in generall, and because of divers particulars contained in it; not from any love to Novelty, or intention to disparage our first Reformers (of whom we are perswaded that were they now alive, they would joyn with us in this VVork, and whom we acknowledge as Excellent Instruments raised by God to begin the Purging and Building of his House, and desire they may be had of us and Posterity in everlasting Remembrance, with thankfulnesse and honour;) but that we may in some measure answer the gracious Providence of God, which at this time calleth upon us for further Reformation, and may satisfie our own Consciences, and answer the expectation of other Reformed Churches, and the desires of many of the godly among our selves, and withall give some publike Testimony of our endeavours for Uniformity in Divine VVorship, which we have promised in our Solemne League
and

and Covenant : VVe have, after earnest and frequent calling upon the Name of God, and after much Consultation, not with flesh and blood, but with his holy VVord, resolved to lay aside the former Leiturgie, with the many Rites and Ceremonies formerly used in the VVorship of God : And have agreed upon this following Directory for all the parts of Publike VVorship, at ordinary and extraordinary times.

VVherein our care hath been to hold forth such things as are of Divine Institution in every Ordinance; and other things we have endeavoured to set forth according to the Rules of Christian Prudence, agreeable to the generall Rules of the VVord of God : Our meaning therein being onely that the generall heads, the sense and scope of the Prayers and other parts of Publike VVorship being known to all, there may be a consent of all the Churches, in those things

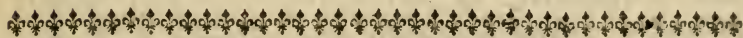
that contain the substance of the Service and VVorship of God; And the Ministers may be hereby directed in their Administrations to keep like soundnesse in Doctrine and Prayer; and may, if need be, have some help and furniture: And yet so, as they become not hereby slothfull and negligent in stirring up the gifts of Christ in them: But, that each one, by Meditation, by taking heed to himself and the Flock of God committed to him, and by wise observing the wayes of Divine Providence, may be carefull to furnish his heart and tongue with further, or other materials of Prayer and Exhortation, as shall be needfull upon all occasions.



A DIRECTOR Y

F O R

Publike Prayer, Reading the Holy Scriptures, Singing
of Psalmes, Preaching of the Word, Administra-
tion of the Sacraments ; And other parts of the
Publike Worship of God , Ordinary
and Extraordinary.



*of the Assembling of the Congregation, and their Be-
haviour in the Publike Worship of God.*



When the Congregation is to
meet for Publike Worship,
the people (having before
prepared their hearts there-
unto) ought all to come, and
joyn therein: not absenting
themselves from the Publike
Ordinances, through negli-
gence, or upon pretence of
Private meetings.

Let all enter the Assembly, not irreverently, but in a
grave and seemly manner, taking their seats or places
without Adoration, or Bowing themselves towards one
place or other.

The

Of Assembling the Congregation.

The Congregation being assembled; the Minister, after solempne calling on them to the worshipping of the great name of God, is to begin with Prayer;

In all Reverence and Humility acknowledging the incomprehensible Greatnesse and Majesty of the Lord, (in whose presence they do then in a speciall manner appear) and their own wilenesse and unworthinesse to approach so neer him; with their utter inability of themselves to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular portion of his Word then to be read: And all, in the Name and Mediation of the Lord Jesus Christ.

The Publike Worship being begun, the people are wholly to attend upon it, forbearing to Reade any thing, except what the Minister is then reading or citing: and abstaining much more from all private whisperings, conferences, salutations, or doing reverence to any persons present, or coming in; as also from all gazing, sleeping,

sleeping, and other undecent behaviour, which may disturbe the Minister or people, or hinder themselves or others in the service of God.

If any through necessity be hindred from being present at the beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to compose themselves to joyne with the Assembly, in that Ordinance of God which is then in hand.



Of Publick Reading of the holy Scriptures.

Readng of the Word in the Congregation, being part of the publicke Worship of God, (wherein wee acknowledge our dependence upon him, and subjection to him) and one Means sanctified by him for the edifying of his People, is to bee performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their gift in Preaching in the Congregation, if allowed by the Presbyterie thereunto.

All the Canonickall Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publicly read in the vulgar Tongue, out of the best allowed Translation, distinctly, that all may hear and understand.

How large a portion shall be read at once, is left to the wisdom of the Minister: But it is convenient that ordinarily one Chapter of each Testament be read at every meeting; and sometimes more, where the Chapters be short, or the coherence of matter requireth it.

Of Prayer before the Sermon.

It is requisite that all the Canonick Books be read over in order, that the people may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the reading in either Testament endeth on one Lords day, it is to begin the next.

We commend also the more frequent reading of such Scriptures, as he that readeth shall think best for edification of his Hearers; as the Book of Psalms and such like.

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done, untill the whole Chapter, or Psalm be ended: and regard is alwayes to be had unto the time, that neither Preaching or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publike performances.

Beside Publike Reading of the Holy Scriptures, every person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by age, or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.



Of Publike Prayer before the Sermon.

After Reading of the Word (and singing of the Psalm) the Minister who is to preach, is to endeavour to get his own, and his Hearers hearts to be rightly affected with their Sinnes, that they may all mourn in sense thereof before the Lord, and hunger and thirst after the grace of God in Jesus Christ, by proceeding to a more full Confession of Sinne, with shame and holy confusion of face; and to Call upon the Lord to this effect;

To

To acknowledge our great sinfulness ;
First, by reason of Originall sin, which (beside the guilt that makes us liable to everlasting Damnation) is the seed of all other sins, hath depraved and poisoned all the faculties and powers of Soul and Body, doth defile our best Actions, and (were it not restrained, or our hearts renewed by Grace) would break forth into innumerable transgressions, and greatest rebellions against the Lord, that ever were committed by the vilest of the sons of Men. And, next, by reason of Actuall sins, our own sins, the sins of Magistrates, of Ministers, and of the whole Nation, unto which we are many wayes accessory : Which sins of ours receive many fearfull aggravations, we having broken all the Commandments of the holy, just, and good Law of God, doing that which is forbidden, and leaving undone what is enjoined ; and that not onely

out of Ignorance and Infirmary, but also more presumptuously against the light of our Minds, checks of our Consciences, and motions of his own Holy Spirit to the contrary, so that we have no cloak for our sins; Yea, not onely despising the riches of Gods goodnesse, forbearance, and long-suffering, but standing out against many Invitations and offers of grace in the Gospel, not endeavouring as we ought to receive Christ into our hearts by Faith, or to walk worthy of him in our lives.

To bewail our blindnesse of minde, hardnesse of heart, unbelief, impenitency, security, lukewarmnesse, barrennesse, our not endeavouring after mortification and newnesse of life; nor after the exercise of godlinesse in the power thereof; and that the best of us have not so stedfastly walked with God, kept our garments so unspotted, nor been so zealous of his glory, and the good of others,

others, as we ought : And to mourn over such other sins as the Congregation is particularly guilty of ; notwithstanding the manifold and great Mercies of our God, the Love of Christ, the Light of the Gospel, and Reformation of Religion, our own purposes, promises, vows, solemne Covenant, and other speciall obligations to the contrary.

To acknowledge and confesse, that, as we are convinced of our guilt, so, out of a deep sense thereof, we judge our selves unworthy of the smallest benefits, most worthy of Gods fiercest wrath, and of all the Curses of the Law, and heaviest Judgements inflicted upon the most rebellious Sinners; and that he might most justly take his Kingdom and Gospel from us, plague us with all sorts of spirituall and temporall Judgements in this life, and after cast us into utter Darknesse, in the Lake that burneth

with fire and brimstone, where is weeping and gnashing of teeth for evermore.

Notwithstanding all which, To draw neer to the Throne of Grace, encouraging our selves with hope of a gracious Answer of our Prayers, in the riches and all-sufficiency of that onely one oblation, the satisfaction and intercession of the Lord Jesus Christ, at the right hand of his Father, and our Father; and, in confidence of the exceeding great and precious promises of mercy and grace in the new Covenant, through the same Mediator thereof, to deprecate the heavy wrath and curse of GOD, which we are not able to avoid, or bear; and humbly, and earnestly to supplicate for mercy in the free and full remission of all our sins, and that onely for the bitter sufferings and precious merits of that our onely Saviour Jesus Christ.

That the Lord would vouchsafe to shed
abroad

abroad his love in our hearts by the Holy Ghost ; seal unto us by the same Spirit of Adoption, the full assurance of our Pardon and Reconciliation ; comfort all that mourn in Zion, speak peace to the wounded and troubled spirit, and binde up the broken hearted : And as for secure and presumptuous sinners, that he would open their eyes, convince their Consciences, and turn them from darknesse unto light, and from the power of Satan unto God, that they also may receive forgiveness of sin, and an inheritance among them that are sanctified by faith in Christ Jesus.

With remission of sins through the blood of Christ, To pray for sanctification by his Spirit ; the Mortification of sin dwelling in, and many times tyrannizing over us, the quickning of our dead spirits with the life of God in Christ, grace to fit and enable us for all duties of conversation and callings
towards

Of Prayer before the Sermon.

towards God and men , strength against temptations , the sanctified use of blessings and crosses, and perseverance in Faith and obedience unto the end.

To pray for the Propagation of the Gospel and Kingdom of Christ to all Nations , for the conversion of the Jews , the fulnesse of the Gentiles , the fall of Antichrist , and the hastening of the second coming of our Lord ; For the deliverance of the distressed Churches abroad from the tyrannie of the Antichristian faction, and from the cruell oppressions and blasphemies of the Turk ; For the blessing of God upon all the Reformed Churches , especially upon the Churches and Kingdomes of Scotland , England , and Ireland , now more strictly and religiously united in the solemne Nationall League and Covenant ; and for our Plantations in the remote parts of the World : more particularly for
that

that Church and Kingdom whereof we are Members, that therein God would establish Peace and Truth, the purity of all his Ordinances, and the power of Godlinesse; prevent and remove heresie, schisme, prophanenesse, superstition, security, and unfruitfulnesse under the means of Grace, heal all our rents and divisions, and preserve us from breach of our solemn Covenant.

To pray for all in Authority, especially for the Kings Majestie, that GOD would make him rich in Blessings, both in his Person and Government; establish his Throne in Religion and Righteousnesse, save him from evil Counsell, and make him a blessed and glorious Instrument for the Conservation and Propagation of the Gospel, for the encouragement and protection of them that do well, the terrour of all that do evil, and the great good of the
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whole Church, and of all his Kingdomes; For the conversion of the Queen, the religious education of the Prince, and the rest of the Royall seed; For the comforting of the afflicted Queen of Bohemia, sister to our Sovereign, and for the restitution and establishment of the illustrious Prince Charles, Elector Palatine of the Rhine, to all his Dominions and Dignities; For a blessing upon the high Court of Parliament, (when sitting in any of these Kingdomes respectively) the Nobility, the subordinate Judges and Magistrates, the Gentry and all the Commonalty; For all Pastors and Teachers, that God would fill them with his Spirit, make them exemplarily holy, sober, just, peaceable, and gracious in their lives; sound, faithfull, and powerfull in their Ministry, and follow all their labours with abundance of successe and blessing; and give unto all his
people

people Pastors according to his own heart ; For the Universities , and all Schools and Religious seminaries of Church and Commonwealth , that they may flourish more and more in Learning and Piety ; For the particular City or Congregation , that God would poure out a blessing upon the Ministry of the Word, Sacraments and Discipline, upon the Civill Government, and all the severall Families and persons therein ; For mercy to the afflicted , under any inward or outward distresse ; For seasonable weather and fruitfull seasons , as the time may require ; For averting the Judgements that we either feel or fear, or are liable unto, as famine, pestilence, the sword, and such like.

And , with confidence of his mercy to his whole Church, and the acceptance of our persons, through the merits and mediation of our great High Priest the Lord Jesus,

Of Prayer before the Sermon.

To professe that it is the desire of our souls to have fellowship with God in the reverent and conscionable use of his holy Ordinances; and, to that purpose to pray earnestly for his grace and effectuall assistance to the sanctification of his holy Sabbath, the Lords day, in all the duties thereof, publike and private, both to our selves, and to all other Congregations of his people, according to the riches and excellency of the Gospel this day celebrated and enjoyed.

And, because we have been unprofitable hearers in times past, and now cannot of our selves receive as we should, the deep things of God, the Mysteries of Jesus Christ, which require a spirituall discerning, To pray that the Lord who teacheth to profit, would graciously please to poure out the Spirit of Grace, together with the outward means thereof, causing us to attain such a measure of the excellency of the knowledge of

of Christ Jesus our Lord, and in him, of the things which belong to our peace, that we may account all things but as drosse in comparison of him : And that we, tasting the first fruits of the glory that is to be revealed, may long for a more full and perfect communion with him, that where he is, we may be also, and enjoy the fulnesse of those joyes and pleasures which are at his right hand for evermore.

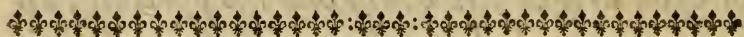
More particularly, that God would in speciall manner furnish his Servant (now called to dispence the Bread of Life unto his household) with wisdom, fidelity, zeal, and utterance, that he may divide the Word of God aright, to every one his portion, in evidence and demonstration of the Spirit and Power; And that the Lord would circumcise the ears and hearts of the Hearers, to hear, love, and receive with meeknesse the ingrafted Word, which is able to save their

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souls,

souls, make them as good ground to receive in the good seed of the Word, and strengthen them against the temptations of Satan, the cares of the World, the hardnesse of their own hearts, and whatsoever else may hinder their profitable and saving hearing; that so Christ may be so formed in them, and live in them, that all their thoughts may be brought into captivity to the obedience of Christ, and their hearts established in every good word and work for ever.

We judge this to be a convenient Order, in the ordinary Publike Prayers; yet so; as the Minister may deferre (as in prudence he shall think meet) some part of these Petitions, till after his Sermon, or offer up to God some of the Thanksgivings hereafter appointed, in his Prayer before his Sermon.



Of the Preaching of the Word.

Preaching of the Word, being the power of God unto Salvation, and one of the greatest and most excellent Works belonging to the Ministry of the Gospel, should be so performed, that the Workman need not be ashamed, but may save himself, and those that hear him.

It is presupposed (according to the Rules for Ordination) that the Minister of Christ is in some good measure gifted for so weighty a service, by his skill in the Originall Languages , and in such Arts and Sciences as are handmaids unto Divinitie , by his knowledge in the whole Body of Theologie , but most of all in the holy Scriptures , having his senses and heart exercised in them above the common sort of Beleevers ; and by the illumination of Gods Spirit, and other gifts of edification, which (together with reading and studying of the Word) he ought still to seek by Prayer , and an humble heart ; resolving to admit and receive any truth not yet attained , when ever God shall make it known unto him. All which he is to make use of, and improve, in his private Preparations , before he deliver in public what he hath provided.

Ordinarily, the subject of his Sermon is to be some Text of Scripture, holding forth some principle or head of Religion ; or suitable to some speciall occasion emergent ; or he may go on in some Chapter, Psalme , or Book of the holy Scripture, as he shall see fit.

Let the Introduction to his Text be brief and perspicuous, drawn from the Text it self, or context, or some parallel place, or generall sentence of Scripture.

If the Text be long (as in Histories and Parables it sometimes must be) let him give a brief summe of it ; if short, a Paraphrase thereof, if need be : In both, looking diligently to the scope of the Text, and pointing at the chief heads and grounds of Doctrine, which he is to raise from it.

In Analyfing and dividing his Text , he is to regard more the order of matter , then of words ; and neither

to burden the memory of the hearers in the beginning with too many members of Division , nor to trouble their mindes with obscure terms of Art.

In raising Doctrines from the Text, his care ought to be , First, that the matter be the truth of God. Secondly, that it be a truth contained in , or grounded on that Text, that the hearers may discern how God teacheth it from thence. Thirdly , that he chiefly insist upon those Doctrines which are principally intended , and make most for the edification of the hearers.

The Doctrine is to be expressed in plain termes ; or if any thing in it need explication , is to be opened , and the consequence also from the Text cleared. The parallel places of Scripture confirming the Doctrine are rather to be plain and pertinent, then many , and (if need be) somewhat insisted upon , and applied to the purpose in hand.

The Arguments or Reasons are to be solid ; and , as much as may be , convincing. The illustrations, of what kinde soever, ought to be full of light , and such as may convey the truth into the Hearers heart with spirituall delight.

If any Doubt , obvious from Scripture, Reason, or Prejudice of the Hearers, seem to arise , it is very requisite to remove it , by reconciling the seeming differences, answering the reasons , and discovering and taking away the causes of prejudice and mistake. Otherwise, it is not fit to detain the hearers with propounding or answering vain or wicked Cavils , which as they are endlesse , so the propounding and answering of them doth more hinder then promote edification.

He is not to rest in generall Doctrine , although never

ver so much cleared and confirmed , but to bring it home to speciall Use , by application to his hearers : Which albeit it prove a work of great difficulty to himself , requiring much prudence, zeal , and meditation , and to the naturall and corrupt man will be very unpleasant ; yet he is to endeavour to perform it in such a manner that his Auditors may feele the Word of God to be quick and powerfull , and a discerner of the thoughts and intents of the heart ; and that if any unbeliever or ignorant person be present, he may have the secrets of his heart made manifest, and give glory to God.

In the Use of Instruction or Information in the knowledge of some truth, which is a consequence from his Doctrine, he may (when convenient) confirm it by a few firm Arguments from the Text in hand , and other places of Scripture , or from the nature of that Common place in Divinity , whereof that truth is a branch.

In Confutation of false Doctrines , he is neither to raise an old Heresie from the grave , nor to mention a blasphemous opinion unnecessarily : but if the people be in danger of an Errour , he is to confute it soundly, and endeavour to satisfie their judgements and consciences against all objections.

In Exhorting to Duties, he is, as he seeth cause , to teach also the meanes that help to the performance of them.

In Dehortation , Reprehension , and publike Admonition (which require speciall wisdom) let him, as there shall be cause , not only discover the nature and greatnesse of the sin , with the misery attending it , but

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also

also shew the danger his hearers are in to be overtaken and surprized by it, together with the Remedies and best way to avoyd it.

In applying Comfort, whether generall against all tentations, or particular against some speciall troubles or terrors, he is carefull to answer such objections, as a troubled heart and afflicted spirit may suggest to the contrary.

It is also sometimes requisite to give some Notes of tryall (which is very profitable, especially when performed by able and experienced Ministers, with circumspection and prudence, and the Signes cleerly grounded on the holy Scripture, whereby the Hearers may be able to examine themselves, whether they have attained those Graces, and performed those duties to which he Exhorteth, or be guilty of the sin Reprehended, and in danger of the Judgements Threatned, or are such to whom the Consolations propounded do belong; that accordingly they may be quickned and excited to Duty, humbled for their Wants and Sins, affected with their Danger, and strengthened with Comfort, as their condition upon examination shall require.

And, as he needeth not alwayes to prosecute every Doctrine which lies in his Text, so is he wisely to make choice of such Uses, as, by his residence and conversing with his flock, he findeth most needfull and seasonable: and, amongst these, such as may most draw their souls to Christ, the fountain of light, holinesse and comfort.

This Method is not prescribed as necessary for every man, or upon every Text; but only recommended, as being found by experience to be very much blessed of God, and very helpfull for the peoples understandings and memories.

But

But the Servant of Christ, what ever his Method be, isto perform his whole Ministry ;

1. Painfully, not doing the work of the Lord negligently.

2. Plainly, that the meanest may understand, delivering the truth, not in the enticing words of mans wisdom, but in demonstration of the Spirit and of power, lest the Crosse of Christ should be made of none effect: abstaining also from an unprofitable use of unknown Tongues, strange phrases, and cadences of sounds and words, sparingly citing sentences of Ecclesiastical, or other humane Writers, ancient or moderne, be they never so elegant.

3. Faithfully, looking at the honour of Christ, the conversion, edification and salvation of the people, not at his own gain or glory : keeping nothing back which may promote those holy ends, giving to every one his own portion, and bearing indifferent respect unto all, without neglecting the meanest, or sparing the greatest in their sinnes.

4. Wisely, framing all his Doctrines, Exhortations, and especially his Reproofs, in such a manner as may be most likely to prevaile, shewing all due respect to each mans person and place, and not mixing his own passion or bitterness.

5. Gravely, as becometh the Word of God, shunning all such gesture, voice and expressions, as may occasion the corruptions of men to despise him and his Ministry.

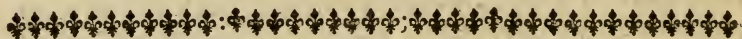
6. With loving affection, that the People may see all coming from his godly zeal, and hearty desire to do them good. And

7. As taught of God, and perswaded in his own heart, that all that he teacheth, is the truth of Christ; & walking

Of Prayer after the Sermon.

before his flock as an example to them in it; earnestly, both in private and publike, recommending his labours to the blessing of God, and watchfully looking to himself and the flock whereof the Lord hath made him overseer; So shall the Doctrine of Truth be preserved uncorrupt, many souls converted and built up, and himself receive manifold comforts of his labours, even in this life, and afterward the Crown of Glory laid up for him in the world to come.

Where there are more Ministers in a Congregation than one, and they of different gifts, each may more especially apply himself to Doctrine or Exhortation, according to the gift wherein he most excelleth, and as they shall agree between themselves.



Of Prayer after the Sermon.

THe Sermon being ended, the Minister is;
To give thanks for the great Love of God in sending his Son Jesus Christ unto us; For the communication of his Holy Spirit; For the light and liberty of the glorious Gospel, and the rich and heavenly Blessings revealed therein; as namely, Election, Vocation, Adoption, Justification, Sanctification, and hope of Glory; For the
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admirable goodnesse of God in freeing the Land from Antichristian Darknesse and Tyranny, and for all other Nationall Deliverances; For the Reformation of Religion; For the Covenant; and for many temporall Blessings.

To pray for the continuance of the Gospel, and all Ordinances thereof, in their purity, power and liberty. To turn the chief and most usefull heads of the Sermon into some few Petitions; and to pray that it may abide in the heart and bring forth fruit.

To pray for preparation for Death, and Judgement, and a watching for the coming of our Lord Jesus Christ. To intreat of God the forgiveness of the iniquities of our holy things, and the acceptation of our spirituall sacrifice, through the merit and mediation of our great High-Priest and Saviour the Lord Jesus Christ.

And because the Prayer which Christ taught his Disciples, is not onely a Patern of Prayer, but it self a most

comprehensive Prayer, we recommend it also to be used in the Prayers of the Church.

And whereas, at the Administration of the Sacraments, the holding Publike Fasts and dayes of Thanksgiving, and other speciall occasions, which may afford matter of speciall Petitions and Thanksgivings ; It is requisite to expresse somewhat in our Publike Prayers (as at this time it is our duty to pray for a blessing upon the Assembly of Divines, the Armies by Sea and Land, for the defence of the King, Parliament, and Kingdom) Every Minister is herein to apply himself in his Prayer, before or after his Sermon, to those occasions ; but for the manner, he is left to his liberty, as God shall direct and enable him, in piety and wisdom to discharge his duty.

The Prayer ended, let a Psalm be sung, if with conveniencie it may be done. After which (unlesse some other Ordinance of Christ that concerneth the Congregation at that time be to follow) let the Minister dismiss the Congregation with a solemne Blessing.



THE ADMINISTRATION OF THE SACRAMENTS.

And first,

Of Baptisme.

Baptisme, As it is not unnecessarily to be delayed, so, is it not to be administred in any case by any private person, but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is it to be administred in private places, or
privately,

privately, but in the place of Publike Worship, and in the face of the Congregation, where the people may most conveniently see and hear; and not in the places where Fonts in the time of Popery were unfitly and superstitiously placed.

The Childe to be Baptized, after notice given to the Minister the day before, is to be presented by the Father, or (in case of his necessary absence) by some Christian friend in his place, professing his earnest desire that the Childe may be Baptised.

Before Baptisme, the Minister is to use some words of Instruction, touching the Institution, Nature, Use, and ends of this Sacrament: Shewing,

That it is Instituted by our Lord Jesus Christ: That it is a Seal of the Covenant of Grace, of our Ingrafting into Christ, and of our Union with him, of Remission of Sins, Regeneration, Adoption, and Life eternall: That the water in Baptisme, representeth and signifieth, both the Blood of Christ which taketh away all guilt of Sin, Originall and Actuell; and the sanctifying vertue of the Spirit of Christ against the Dominion of Sin, and the corruption of our sinfull Nature: That Baptizing,

tizing , or sprinckling and washing with water signifieth the cleansing from sin by the Blood, and for the Merit of Christ, together with the Mortification of sin , and rising from sin to Newnesse of life , by vertue of the Death and Resurrection of Christ : That the Promise is made to Beleevers and their seed , and that the seed and posterity of the faithfull , born within the Church, have by their birth, interest in the Covenant , and right to the Seal of it, and to the outward Priviledges of the Church, under the Gospel, no lesse then the Children of Abraham in the time of the Old Testament ; the Covenant of Grace, for substance, being the same; and the Grace of God and the consolation of Beleevers, more plentifull then before : That the Son of God admitted little children into his presence, imbracing and blessing them, saying, For of such is the Kingdome of God :
That

That children by Baptisme are solemnely received into the bosome of the visible Church, distinguished from the world, and them that are without, and united with Beleevers; and that all who are Baptized in the Name of Christ, do renounce, and by their Baptisme are bound to fight against the Devil, the World and the Flesh: That they are Christians, and sœderally holy before Baptisme, and therefore are they Baptized: That the inward Grace and vertue of Baptisme is not tied to that very moment of time wherein it is administred, and that the fruit and power thereof reacheth to the whole course of our life; and that outward Baptisme is not so necessary, that through the want thereof the Infant is in danger of Damnation, or the Parents guilty, if they do not contemne or neglect the Ordinance of Christ when and where it may be had.

In these or the like Instructions, the Minister is to use his own liberty, and godly wisdom, as the Ignorance or Errours in the Doctrine of Baptisme, and the Edification of the people shall require.

He is also to admonish all that are present;

To look back to their Baptisme; to repent of their sins against their Covenant with God; to stirre up their Faith; to improve and make the right use of their Baptisme; and of the Covenant sealed thereby betwixt God and their souls.

He is to exhort the Parent;

To consider the great mercy of God to him, and his childe; To bring up the childe in the knowledge of the grounds of the Christian Religion, & in the nurture & admonition of the Lord; And to let him know the danger of Gods wrath to himself and childe, if he be negligent: Requiring his solemne promise for the performance of his duty.

This being done, Prayer is also to be joyned with the word of Institution, for sanctifying the water to this spiritual use, & the Minister is to pray to this or the like effect;

That

That the Lord who hath not left us as strangers without the Covenant of Promise, but called us to the priviledges of his Ordinances, would graciously vouchsafe to sanctifie and blesse his own Ordinance of Baptisme at this time: That he would joyn the inward Baptisme of his Spirit with the outward Baptisme of Water; make this Baptisme to the Infant a Seal of Adoption, Remission of Sin, Regeneration, and Eternall Life, and of all other Promises of the Covenant of Grace: That the Childe may be planted into the likenesse of the Death and Resurrection of Christ; and that the body of sin being destroyed in him, he may serve God in newnesse of life all his dayes.

Then the Minister is to demand the Name of the Childe, which being told him, he is to say (calling the Childe by his Name)

I Baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.

As he pronounceth these words, he is to Baptize the Childe with water: which, for the manner of doing it, is not onely lawfull, but sufficient and most expedient to be, by pouring or sprinkling of the water on the face of the Childe, without adding any other Ceremony.

This done, he is to give thanks and pray, to this or the like purpose;

Acknowledging with all thankfulnessse, that the Lord is true and faithfull in keeping Covenant and Mercy; That he is good and gracious, not onely in that he numbrell us among his Saints, but is pleased also to bestow upon our children this singular token and badge of his love in Christ: That in his trueth and speciall providence, he daily bringeth some into the bosome of his Church, to be partakers of his inestimable benefits, purchased by the Blood of his dear Sonne, for the continuance and increase of his Church.

And praying, That the Lord would still continue, and daily confirm more and more

more this his unspeakable favour: That he would receive the Infant now Baptized, and solemnly entred into the household of Faith, into his Fatherly tuition and defence, and remember him with the favour that he sheweth to his people; That if he shall be taken out of this life in his Infancie, the Lord, who is rich in mercy, would be pleased to receive him up into glory; and if he live, and attain the yeers of discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptisme effectuell to him, and so uphold him by his Divine power and grace, that by Faith he may prevail against the devil, the world, and the flesh, till in the end he obtain a full and finall victory, and so be kept by the power of God through Faith unto salvation, through Jesus Christ our Lord.



Of the celebration of the Communion,
 OR SACRAMENT of
 THE LORDS SUPPER.

THe Communion, or Supper of the Lord is frequently to be celebrated: but how often, may be considered and determined by the Ministers and other Church-Governours of each Congregation, as they shall finde most convenient for the comfort and edification of the people committed to their charge. And when it shall be administred, we judge it convenient to be done after the morning Sermon.

The Ignorant and the Scandalous are not fit to receive this Sacrament of the Lords Supper.

Where this Sacrament cannot with conveniencie be frequently administred, it is requisite that publike warning be given the Sabbath day before the administration thereof: and that either then, or on some day of that week, something concerning that Ordinance, and the due preparation thereunto, and participation thereof be taught, that by the diligent use of all means sanctified of God to that end, both in publike and private, all may come better prepared to that heavenly Feast.

When the day is come for administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation,

*Expressing the inestimable benefit we
 have by this Sacrament; together with the
 ends*

ends and use thereof : setting forth the great necessity of having our comforts and strength renewed thereby in this our pilgrimage and warfare : How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungering and thirsting souls after Christ and his benefits : How great the danger, to eat and drink unworthily.

Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any sin or offence against their knowledge or conscience, that they presume not to come to that holy Table, shewing them, That he that eateth and drinketh unworthily, eateth and drinketh judgement unto himself : And on the other part, he is in especiall manner to invite and encourage all that labour under the sense of the burden of their sins, and fear of wrath, and desire

fire to reach out unto a greater progresse in Grace then yet they can attain unto, to come to the Lords Table; assuring them, in the same Name, of ease, refreshing and strength to their weak and wearied souls.

After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it, The Minister is to begin the action with sanctifying and blessing the elements of Bread and Wine set before him (the Bread in comely and convenient vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants: The Wine also in large Cups;) having first in a few words shewed, That those elements, otherwise common, are now set apart and sanctified to this holy use, by the word of Institution and Prayer.

Let the words of Institution be read out of the Evangelists, or out of the first Epistle of the Apostle *Paul* to the Corinthians, Chap. 11. verse 23. *I have received of the Lord, &c.* to the 27. verse, which the Minister may, when he seeth requisite, explain and apply.

Let the Prayer, Thanksgiving, or Blessing of the Bread and Wine, be to this effect;

With humble and hearty acknowledgement of the greatnesse of our misery, from which neither man nor Angel was able

able to deliver us, and of our great unworthinesse of the least of all Gods mercies; To give thanks to God for all his benefits, and especially for that great benefit of our Redemption, the love of God the Father, the sufferings and merits of the Lord Jesus Christ the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his benefits are applied and sealed up unto us, which, notwithstanding the deniall of them unto others, are in great mercy continued unto us, after so much and long abuse of them all.

To professe that there is no other name under Heaven, by which we can be saved, but the Name of Jesus Christ, by whom alone we receive liberty and life, have accessse to the Throne of Grace, are admitted to eat and drink at his own Table, and

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are sealed up by his Spirit to an assurance of happinesse and everlasting life.

Earnestly to pray to God, the Father of all mercies, and God of all consolation, to vouchsafe his gracious presence, and the effectuall working of his Spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to blesse his own Ordinance, that we may receive by Faith the Body and Blood of Iesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.

All which he is to endeavour to perform with suitable affections answerable to such an holy Action, and to stir up the like in the people.

The Elements being now sanctified by the Word and Prayer, The Minister, being at the Table, is to take the Bread in his hand, & say, in these expressions (or other the like, used by Christ, or his Apostle upon this occasion :)

According to the holy Institution, command, and example of our blessed Saviour
Iesus

Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you
(There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants:)
Take ye, eat ye ; This is the Body of Christ which is broken for you, Do this in remembrance of him.

In like manner the Minister is to take the Cup, and say, in these expressions (or other the like, used by Christ, or the Apostle upon the same occasion ;)

According to the Institution, command, and example of our Lord Jesus Christ, I take this Cup, and give it unto you
(Heere hee giveth it to the Communicants,)
This Cup is the new Testament in the Blood of Christ, which is shed for the remission of the sins of many; Drink ye all of it.

After all have communicated, the Minister may, in a few words, put them in minde

Of the grace of God, in Jesus Christ held forth in this Sacrament, and exhort them to walk worthy of it.

Of Sanctification of the Lords day.

The Minister is to give solemne thanks to God,

For his rich mercy, and invaluable goodnesse vouchsafed to them in that Sacrament, and to entreat for pardon for the defects of the whole service; and for the gracious assistance of his good Spirit, whereby they may be enabled to walk in the strength of that Grace, as becometh those who have received so great pledges of salvation.

The Collection for the poor is so to be ordered, that no part of the publike worship be thereby hindred.



Of the Sanctification of the Lords day.

THe Lords day ought to be so remembered beforehand, as that all worldly businesse of our ordinary Callings may be so ordered, and so timely and seasonably laid aside, as they may not be impediments to the due sanctifying of the Day when it comes.

The whole day is to be celebrated as holy to the Lord, both in publike and private, as being the Christian Sabbath. To which end, it is requisite, that there be a holy cessation, or resting all the Day, from all unnecessary labours, and an abstaining, not onely from all sports and pastimes, but also from all worldly words and thoughts.

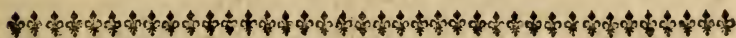
That the Diet on that Day be so ordered, as that neither servants be unnecessarily detained from the publike worship

worship of God, nor any other persons hindred from the sanctifying that Day.

That there be private preparation of every person and family, by prayer for themselves, and for Gods assistance of the Minister, and for a blessing upon his Ministry, and by such other holy exercises, as may further dispose them to a more comfortable communion with God in his publike Ordinances.

That all the people meet so timely for publike Worship, that the whole Congregation may be present at the beginning, and with one heart solemnly joyn together in all parts of the publike Worship; and not depart till after the Blessing.

That what time is vacant, between, or after the solemn meetings of the Congregation in publike, be spent in Reading, Meditation, Repetition of Sermons; (especially, by calling their families to an account of what they have heard,) and catechizing of them, holy conferences, Prayer for a blessing upon the Publike Ordinances, singing of Psalms, visiting the sick, relieving the poor, and such like duties of piety, charity and mercy, accounting the Sabbath a delight.



The Solemnization of Marriage.

ALthough Marriage be no Sacrament, nor peculiar to the Church of God, but common to mankinde, and of Publike interest in every Commonwealth; yet because such as marry are to marry in the Lord, and have speciall need of Instruction, Direction, and Exhortation, from the Word of God at their entering into such a new condition; and, of the blessing

of God upon them therein ; we judge it expedient, that Marriage be solemnized by a lawfull Minister of the Word, that he may accordingly counsell them, and pray for a blessing upon them.

Marriage is to be betwixt one man and one woman onely ; and they , such as are not within the degrees of Consanguinity or Affinity prohibited by the Word of God. And the parties are to be of yeers of discretion, fit to make their own choice , or upon good grounds , to give their mutuall consent.

Before the solemnizing of Marriage between any Persons, their purpose of Marriage shall be published by the Minister three severall Sabbath dayes in the Congregation, at the place or places of their most usuall and constant abode respectively. And of this Publication, the Minister, who is to joyn them in Marriage, shall have sufficient Testimony , before he proceed to solemnize the Marriage.

Before that Publication of such their purpose (if the parties be under age) the consent of the Parents , or others, under whose power they are (in case the Parents be dead) is to be made known to the Church Officers of that Congregation, to be Recorded.

The like is to be observed in the proceedings of all others, although of age, whose Parents are living , for their first Marriage. And in after Marriages of either of those parties , they shall be exhorted not to contract Marriage , without first acquainting their Parents with it, (if with conveniency it may be done) endeavouring to obtain their consent.

Parents ought not to force their children to marry without their free consent, nor deny their own consent without just cause.

After

After the purpose or contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore, the Minister, having had convenient warning, and nothing being objected to hinder it, is publickly to solemnize it in the place appointed by Authority for publicke Worship, before a competent number of credible witnesses, at some convenient hour of the day, at any time of the year, except on a day of Publicke humiliation. And we advise that it be not on the Lords Day.

And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a blessing upon them, to this effect:

*Acknowledging our sins, whereby we have made our selves lesse then the least of all the mercies of God, and provoked him to imbit-
ter all our comforts, earnestly in the name of
Christ to intreat the Lord (whose presence
and favour is the happinesse of every condi-
tion, and sweetens every Relation) to be
their Portion, and to own and accept them
in Christ, who are now to be joyned in the
honourable estate of Marriage, the Cove-
nant of their God: and that as he hath
brought them together by his Providence,
he would sanctifie them by his Spirit, giving
them*

The Solemnization of Marriage.

them a new frame of heart fit for their new estate ; enriching them with all Graces, whereby they may perform the duties, enjoy the comforts, undergo the cares, and resist the temptations which accompany that condition, as becometh Christians.

The Prayer being ended, it is convenient that the Minister do briefly declare unto them, out of the Scripture,

The Institution, Use, and ends of Marriage, with the Conjugall duties which in all faithfulnessse they are to perform each to other, exhorting them to study the holy Word of God, that they may learn to live by faith, and to be content in the midst of all Marriage cares and troubles, sanctifying Gods Name in a thankefull, sober, and holy use of all Conjugall comforts , praying much with, and for, one another, watching over, and provoking each other to love and good works , and to live together as the heirs of the Grace of life.

After

After solemn charging of the persons to be Married, before the great God, who searcheth all hearts, and to whom they must give a strict account at the last day, that if either of them know any cause, by præcontract or otherwise, why they may not lawfully proceed to Marriage, that they now discover it: The Minister (if no impediment be acknowledged) shall cause, first, the man to take the woman by the right hand, saying these words;

I N. do take thee N. to be my married wife, and do, in the presence of God, and before this Congregation, promise & covenant to be a loving and faithfull husband unto thee, untill God shall separate us by death.

Then the woman shall take the man by his right hand, and say these words,

I N. do take thee N. to be my married husband, and I do, in the presence of God, and before this Congregation, promise and covenant to be a loving, faithfull, and obedient wife unto thee, untill God shall separate us by death.

Then, without any further Ceremony, the Minister shall, in the face of the Congregation, pronounce them to be husband and wife, according to Gods Ordinance; and so, conclude the action with Prayer to this effect,

I

That

That the Lord would be pleased to accompany his own Ordinance with his blessing, beseeching him to enrich the persons now married, as with other pledges of his love, so particularly with the comforts and fruits of marriage, to the praise of his abundant mercy, in and through Christ Jesus.

A Register is to be carefully kept, wherein the names of the parties so married, with the time of their marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusall of all whom it may concern.



Concerning Visitation of the Sick.

IT is the dutie of the Minister not onely to teach the people committed to his charge, in publike, but privately and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable occasions, so far as his time, strength, and personall safety will permit.

He is to admonish them, in time of health, to prepare for death; and for that purpose they are often to confer with their Minister about the estate of their souls: and, in times of sicknesse to desire his advice and help, timely and seasonably, before their strength and understanding fail them.

Times of Sicknesse and affliction are speciall opportunities put into his hand by God, to minister a word in season

season to weary souls : because then the Consciences of men are, or should be more awakened to bethink themselves of their Spirituall estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy temptations : Therefore the Minister being sent for, and repairing to the sick, is to apply himself with all tenderesse and love, to administer some Spirituall good to his soul, to this effect :

He may, from the consideration of the present sicknesse, instruct him out of Scripture, that diseases come not by chance, or by distempers of body only, but by the wise and orderly guidance of the good hand of God to every particular person smitten by them. And that whether it be laid upon him out of displeasure for sin, for his correction and amendment, or for Trial, and exercise of his graces, or for other special and excellent ends, all his sufferings shal turn to his profit, and work together for his good, if he sincerely labour to make a sanctified use of Gods Visitation, neither despising his chastening, nor waxing weary of his correction.

If he suspect him of ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith ; and, as he seeth cause, instruct him in the nature, use, excellency, and necessity of those graces ; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of sins by faith in him.

He shall exhort the sick person to examine himself, to search and try his former wayes, and his estate towards God.

And if the sick person shall declare any scruple, doubt, or temptation that are upon him, instructions and resolutions shall be given to satisfie and settle him.

Of the Visitation of the Sick.

If it appear that he hath not a due sence of his sins, endeavours ought to be used to convince him of his sins, of the guilt and desert of them; of the filth and pollution, which the soul contracts by them, and of the curse of the Law, and wrath of God due to them; that he may be truly affected with, and humbled for them; and withall to make known the danger of deferring Repentance, and of neglecting salvation at any time offered, to awaken his Conscience, and rowze him up out of a stupid and secure condition, to apprehend the Justice and wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

If he have endeavoured to walk in the wayes of holinesse, and to serve God in uprightness, although not without many failings and infirmities; or if his spirit be broken with the sense of sin, or cast down through want of the sense of Gods favour; then it will be fit to raise him up, by setting before him the freeness and fulnesse of Gods grace, the sufficiency of righteousness in Christ, the gracious offers in the Gospel, that all who repent and beleve with all their heart in Gods mercy through Christ, renouncing their own righteousness, shall have life and salvation in him. It may be also usefull to shew him, that death hath in it no Spirituall evil to be feared by those that are in Christ, because sin the sting of death is taken away by Christ, who hath delivered all that are his from the bondage of the fear of death, triumphed over the grave, given us victory, is Himself entered into glory, to prepare a place for His people: So that neither life nor death shall be able to separate them from Gods love in Christ, in whom such are sure, though now they must be laid in the dust, to obtain a joyfull and glorious resurrection to eternall life.

Advice

Advice also may be given, as to beware of an ill grounded perswasion on mercy, or on the goodnesse of his condition for heaven, so to disclaim all merit in himself, and to cast himself wholly upon God for mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast off them, who in truth and sincerity come unto him. Care also must be taken that the sick person be not cast down into despair by such a severe representation of the wrath of God due to him for his sins, as is not mollified by a seasonable propounding of Christ and his Merit for a door of hope to every penitent Beleever.

When the sick person is best composed, may be least disturbed, and other necessary offices about him least hindered, the Minister, if desired, shall pray with him, and for him to this effect;

*Confessing and bewailing of sin Originall and Actuell, the miserable condition of all by nature, as being Children of Wrath and under the Curse, acknowledging that all diseases, sicknesses, death, and hell it self, are the proper issues and effects thereof: Implo-
ring Gods mercy for the sick person through the Blood of Christ, beseeching that God would open his eyes, discover unto him his sins, cause him to see himself lost in himself,*

make known to him the cause why God smiteth him, reveal Jesus Christ to his soul for Righteousnesse and Life, give unto him his holy Spirit to create and strengthen faith, to lay hold upon Christ, to work in him comfortable evidences of his love, to arm him against Temptations, to take off his heart from the world, to sanctifie his present Visitation, to furnish him with patience and strength to bear it, and to give him perseverance in Faith to the end.

That if God shall please to addc to his dayes, he would vouchsafe to blesse and sanctifie all means of his recovery, to remove the disease, renew his strength, and enable him to walk worthy of God, by a faithfull remembrance, and diligent observing of such vows and promises of holinesse and obedience, as men are apt to make in times of sicknesse, that he may glorifie God in the remaining part of his life.

And

And if God have determined to finish his dayes by the present Visitation, he may finde such Evidence of the pardon of all his sins, of his interest in Christ, and Eternall life by Christ; as may cause his inward man to be renewed, while his outward man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved and to be with Christ, and so receive the end of his Faith, the salvation of his Soul, through the onely Merits and Intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.

The Minister shall admonish him also (as there shall be cause) to set his house in order, thereby to prevent inconveniences, to take care for the payment of his debts, and to make restitution or satisfaction where he hath done any wrong, to be reconciled to those with whom he hath been at variance, and fully to forgive all men their trespasses against him, as he expects forgiveness at the hand of God.

Lastly, the Minister may improve the present occasion to exhort those about the sick person, to consider their own mortality, to return to the Lord and make Peace
with

with him; in health to prepare for sicknesse, death, and judgement; and all the dayes of their appointed time so to wait untill their change come, that when Christ who is our life, shall appear, they may appear with him in glory.



Concerning Buriall of the Dead.

WHen any person departeth this life, let the dead body, upon the day of Buriall, be decently attended from the house to the place appointed for publike Buriall, and there immediately interred, without any Ceremony.

And because the customes of kneeling down, and praying by, or towards the dead Corps, and other such usages, in the place where it lies, before it be carried to Buriall, are Superstitious: and for that, praying, reading, and singing both in going to, and at the Grave, have been grossly abused, are no way beneficiall to the dead, and have proved many wayes hurtfull to the living, therefore let all such things be laid aside.

Howbeit, we judge it very convenient, that the Christian friends which accompany the dead body to the place appointed for publike Buriall, do apply themselves to Meditations, and Conferences suitable to the occasion: and, that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their Dutie.

That this shall not extend to deny any civill respects or differences at the Buriall, suitable to the ranke and condition of the party deceased whiles he was living.

Concerning Publike ſolemne Fasting.

WHen ſome great and notable Judgements are either inflicted upon a People, or apparently imminent, or by ſome extraordinary provocations notoriously deſerved; as alſo, when ſome ſpeciall Bleſſing is to be ſought and obtained, Publike ſolemne Fasting (which is to continue the whole Day) is a Duty that God expecteth from that Nation, or people.

A Religious Faſt requires totall abſtinence, not onely from all food (unleſſe bodily weakneſſe do manifeſtly diſable from holding out till the Faſt be ended, in which caſe ſomewhat may be taken, yet very ſparingly, to ſupport nature when ready to faint) but alſo from all worldly labour, diſcourſes and thoughts, and from all bodily delights, (although at other times lawfull) rich apparell, ornaments and ſuch like, during the Faſt; and much more, from what ever is, in the nature, or uſe, ſcandalous and offenſive; as, garish attire, laſcivious habits and geſtures, and other vanities of either ſex, which we recommend to all Miniſters in their places, diligently and zealouſly to reprove, as at other times, ſo eſpecially at a Faſt, without reſpect of perſons, as there ſhall be occaſion.

Before the Publike meeting, each Family, and perſon apart, are privately to uſe all religious care to prepare their hearts to ſuch a ſolemne work; and, to be early at the Congregation.

So large a portion of the day, as conveniently may be, is to be ſpent in Publike Reading, and Preaching of the Word, with ſinging of Pſalmes fit to quicken affections ſuitable to ſuch a Duty; but eſpecially in Prayer, to this or the like effect:

K

Giving

Giving glory to the great Majesty of God, the Creator, Preserver, and Supream Ruler of all the World, the better to affect us thereby with an holy reverence and awe of Him. Acknowledging his manifold, great, and tender mercies, especially to the Church and Nation, the more effectually to soften, and abase our hearts before him. Humbly confessing of sins of all sorts, with their severall aggravations: justifying Gods righteous Judgments, as being far lesse then our sins do deserve; yet humbly and earnestly imploring his mercy and grace for our selves, the Church, and Nation, for our King, and all in authority, and for all others for whom we are bound to pray (according as the present exigent requireth) with more speciall importunity and enlargement then at other times: Applying by Faith, the Promises and Goodnesse of God, for Pardon, help, and deliverance from the Evils felt,

felt, feared, or deserved; and for obtaining the blessings which we need and expect; together with a giving up of our selves wholly and for ever unto the Lord.

In all these, the Ministers, who are the mouthes of the people unto God, ought so to speak from their hearts upon serious and thorow premeditation of them, that both themselves and their people may be much affected, and even melted thereby; especially with sorrow for their sins, that it may be indeed a Day of deep humiliation and afflicting of the soul.

Speciall choice is to be made of such Scriptures to be read, and of such Texts for Preaching, as may best work the hearts of the hearers to the speciall businesse of the day, and most dispose them to humiliation and repentance; insisting most on those particulars, which each Ministers observation and experience tels him are most conducing to the edification, and reformation of that Congregation to which he preacheth.

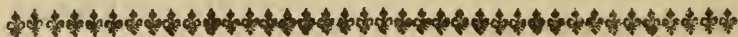
Before the close of the Publike Duties, the Minister is, in his own, and the peoples names, to ingage his and their hearts to be the Lords, with professed purpose and resolution to reform what ever is amisse among them, and more particularly such sins as they have been more remarkably guilty of; and, to draw neerer unto God, and to walk more closely and faithfully with him in new obedience, then ever before.

He is also to admonish the people with all importunity, that the work of that day doth not end with the Publike duties of it, but that they are so to improve the

Of Dayes of publike Thanksgiving.

remainder of the day, and of their whole life, in re-inforcing upon themselves and their families in private, all those godly affections and resolutions which they professed in publike, as that they may be settled in their hearts for ever, and themselves may more sensibly finde that God hath smelt a sweet savour in Christ from their performances, and is pacified towards them, by answers of Grace, in pardoning of sin, in removing of Judgements, in averting or preventing of plagues, and in conferring of blessings suitable to the conditions and prayers of his people, by Jesus Christ.

Beside solempne and generall Fasts injoynd by Authority, we judge, that at other times, Congregations may keep dayes of Fasting, as Divine Providence shall administer unto them speciall occasions. And also that Families may do the same, so it be not on dayes wherein the Congregation to which they do belong, is to meet for Fasting, or other publike Duties of Worship.



Concerning the Observation of Dayes of Publike Thanksgiving.

WHen any such Day is to be kept, let notice be given of it, and of the occasion thereof, some convenient time before, that the people may the better prepare themselves thereunto.

The Day being come, and the Congregation (after private preparations) being assembled, the Minister is to begin with a word of Exhortation to stir up the people to the Duty for which they are met, and with a short prayer for Gods assistance and blessing (as at other Conventions for Publike Worship) according to the particular occasion of their meeting.

Let

Let him then make some pithy narration of the Deliverance obtained, or Mercy received, or of whatever hath occasioned that assembling of the Congregation, that all may better understand it, or be minded of it, and more affected with it.

And because singing of Psalms is of all other the most proper Ordinance for expressing of Joy and Thanksgiving, let some pertinent Psalm or Psalms be sung for that purpose, before or after the reading of some portion of the Word suitable to the present businesse.

Then let the Minister who is to preach, proceed to further Exhortation and Prayer before his Sermon, with speciall reference to the present work: after which let him preach upon some Text of Scripture pertinent to the occasion.

The Sermon ended, let him not only pray, as at other times after preaching is directed, with remembrance of the necessities of the Church, King, and State (if before the Sermon they were omitted) but inlarge himself in due & solemn Thanksgiving for former mercies and deliverances, but more especially for that which at the present calls them together to give thanks: with humble petition for the continuance and renewing of Gods wonted mercies, as need shall be, and for sanctifying grace to make a right use thereof. And so, having sung another Psalm suitable to the mercy, let him dismiss the Congregation with a blessing, that they may have some convenient time for their repast and refreshing.

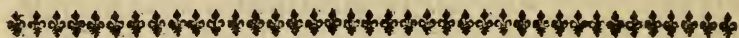
But the Minister (before their dismissal) is solemnly to admonish them, to beware of all excesse and riot, tending to gluttony or drunkennes, and much more of these sins themselves, in their eating and refreshing, and to take care that their mirth and rejoycing be not carnall,

Of Singing of Psalms.

but spirituall, which may make Gods praise to be glorious, and themselves humble and sober; and that both their feeding and rejoycing may render them more cheerfull and enlarged further to celebrate his Praises in the midst of the Congregation, when they return unto it, in the remaining part of that Day.

When the Congregation shall be again assembled, the like course in praying, reading, preaching, singing of Psalms, and offering up of more praise and thanksgiving, that is before directed for the morning, is to be renewed and continued so far as the time wil give leave.

At one or both of the publike meetings that day, a Collection is to be made for the poor (and in the like manner upon the Day of Publike Humiliation) that their loynes may blesse us, and rejoyce the more with us. And the people are to be exhorted at the end of the latter meeting, to spend the residue of that Day in holy duties, and testifications of Christian love and charity one towards another, and of rejoycing more and more in the Lord; as becommeth those who make the joy of the Lord their strength.



Of Singing of Psalms.

IT is the duty of Christians to praise God publicly by singing of Psalms together in the Congregation. and also privately in the Family.

In singing of Psalms, the voice is to be tunably and gravely ordered: but the chief care must be, to sing with understanding, and with Grace in the heart, making melody unto the Lord.

That the whole Congregation may joyn herein, every
one

one that can read is to have a Psalm book, and all others not disabled by age, or otherwise, are to be exhorted to learn to read. But for the present, where many in the Congregation cannot read, it is convenient that the Minister, or some other fit person appointed by him and the other Ruling Officers, do read the Psalm, line by line, before the singing thereof.



An Appendix touching Dayes and Places for Publike VVorship.

THere is no Day commanded in Scripture to be kept holy under the Gospel, but the Lords day, which is the Christian Sabbath.

Festivall dayes, vulgarly called Holy dayes, having no warrant in the word of God, are not to be continued.

Neverthelesse it is lawfull and necessary upon speciall emergent occasions, to separate a day or dayes for Publike Fasting or Thanksgiving, as the severall eminent and extraordinary dispensations of Gods providence shall administer cause and opportunity to his people.

As no place is capable of any holinesse under pretence of whatsoever Dedication or Consecration, so neither is it subject to such pollution by any superstition formerly used and now laid aside, as may render it unlawfull or inconvenient for Christians to meet together therein for the publike worship of God. And therefore we hold it requisite that the places of publike assembling for worship among us, should be continued and imployed to that use.

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